



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Volume I.

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Number 38.

Principles of Nature.

"JESUS CHRIST: HIS POSITION IN THE UNIVERSE."

MR. EDITOR: I did not reply to Dr. Cory's first article for the reason that it not only took ground against the Divine character of Jesus Christ, but equally against the Scriptures. This opened too wide a field; and one in which, as I believed, the readers of your journal being the jury, the burden of proof would fall on him. I can not believe that any considerable number of them are at all inclined to throw the Bible away, or to place its sublime revelations in the category of dreams.

In his second article, Dr. C. makes a personal call on me, which I do not feel at liberty to decline. I can not, however, spend words in setting myself right with him. If he will re-read my article he will at least discover that I not only fully acknowledge the contradictory character of the testimony of spirits, but that I also compare some of those contradictions, and endeavor to account for them. His question as to Spheres I reply to with pleasure. The nature of punishment would require an article by itself. But while the punishments of the Penal Spheres are without doubt the natural consequences of violated law, and the reign of evil passions, it is certain that God restrains evil within bounds, with the hand of a Sovereign. So far as is necessary to accomplish this, He punishes direct: Witness the flood, and the judgments visited on the Israelites, and the idolatrous nations around them.

In the several divisions which have been given, of that part of the Spiritual World most intimately connected with us, that which I am most inclined to accept, describes this earth as surrounded and inclosed by four other spheres, at different distances from each other, and of so refined a nature as to be to us transparent. The upper halves of these four spheres, or the halves which are always in conjunction with the ultimate Heavens, beginning with the one nearest the earth, are denominated the fourth, fifth, sixth and seventh, or the redeemed, spheres. Leaving the outer one of the opposite halves, whose office as yet does not seem to be very clearly defined, and passing toward the earth, we find what are termed the first, second and third, called also the penal or unredeemed spheres. This earth being an elementary physical sphere, is not included in the spiritual divisions.

I come now to the great question itself. Is Jesus Christ God? With Dr. C. the testimony of the Bible is of little account. Others, who still have faith in that ancient book, I beg to refer to the article signed "W.", in the TELEGRAPH of Jan. 1. There, Dr. C.'s declaration that Christ himself never claimed to be God, is sufficiently answered. Christ's language relating to himself, is: "Before Abraham was, I am." "He that hath seen me, hath seen the Father." "I and my Father are One." Here resting the Bible argument, I propose to examine the question, as insisted on by Dr. C., in its philosophical aspects.

PHILOSOPHY OF THE INCARNATION.

We are here to make use of our Reason, and to bring Revelation into judgment before it. But first it is needful to define what Reason is, and to determine its proper field of exercise. The world is supposed to have stood about six thousand years. It has taken a large part of that time to demonstrate to its inhabitants that the sphere they occupy is round; and many millions, it is probable, still believe it to be flat. A century ago the idea of propelling ships and carriages by steam, was repugnant to reason;

and twenty years ago the supposition that two persons could converse together a hundred miles apart, would have been considered utterly ridiculous. We thus see that the office of reason is not to furnish us with facts. Reason could never inform us that such men as Alexander and Caesar ever lived; that there is such a place in England as London; or such a place in Italy as Rome. Plant a seed in the ground, and ask reason if it will become a tree; and reason is dumb. Swallow food, and ask reason if it will nourish the body, and reason is equally mute. We know the fact in both cases, but we know it by observation, not by reason. Our consciousness tells us there is a God; but any events in the life of that Being, are beyond the reach both of consciousness and reason. If we know aught of them, it must be by revelation. He may have taken a human body a thousand times, and our reason know nothing about it.

The office of Reason, then, is to deal with facts, not to discover them. It possesses a veto power; it may reject, and often does, to its own great injury. It is a monarch, but the correctness of its judgments depends on the facts within its reach, and its capacity to classify, compare, and draw conclusions from those facts. Reason takes Man as it finds him, a walking, thinking thing; but how he walks, or how he thinks; how his spirit communicates with, and moves his body about, or the process by which his spirit is clothed with a body at all, are alike incomprehensible. Reason looks on a stone, and asks, How do its particles adhere? It looks on common earth, and asks, Why do not its particles adhere like those of a stone? It can get no answer; for the first how in Nature has never yet been discovered. So Reason takes stones, and earth, and man, and everything else, as it finds them, notes their qualities and uses, and in this way furnishes itself with material for its use, and an appropriate field for its exercise. Hence it is that the question of the Divine Incarnation is not properly a question of Reason, but a question of fact, to be established or rejected on testimony. Until our philosophy can do so small a thing as to explain to us how we crook our fingers, it is hardly worth our while to reject, against testimony, any claimed fact whatever, on the ground that it is unphilosophical. Every day proves that many things which are very unreasonable to our reason are, at the same time, very true.

We (that is, mankind) find ourselves in being. Our consciousness is the beginning and foundation of all our knowledge. We build everything on that. We are conscious that we exist. We are conscious there is a God, and that we are responsible to Him. We are conscious of our immortality. We are conscious of entire freedom to think, act, and love. If we are not free, then we are not responsible; and the Deity, instead of peopling His Universe with individualized intelligences, has filled it with sentient machines, to suffer, groan and die for His recreation. He who denies that he has freedom to think, can not pretend to form an opinion; and to claim the respect of others for such an opinion, would be the height of impertinence. The position of such a one is a contradiction in itself; for before he can deny his freedom, he is obliged to admit that he is free to make the denial.

Consciousness, observation and God's dealings with man, harmonize in declaring us free agents. Our freedom is also equally provable from the quality of our affections. These in their very nature are independent—they can not be compelled. We love things because they conform to our tastes; and no amount of force whatever could compel one of us to love an object which we hate.

In continuing our study of ourselves, we perceive that we develop, and increase in knowledge of some sort, from the cradle to the grave. We see that the infant is innocent and pure; but there comes a time when he commits a wrong, followed by many wrongs, and stands guilty before God and man. He has had a fall; and whether the first man, whom we call Adam, fell precisely in the way narrated in Scripture, or not, we may be sure that, like the infant, he was pure when he came from the hand of his Maker, and regarded the author of his being with affection; that he transferred his affections to other objects, and fell; either by reason of external temptation, or ambitious thoughts of his own; and that, in either case, God was not the Being who tempted him to sin.

But God is merciful, why did he not forgive him, and restore him? Forgiveness alone would have done no good, and a restoration by force was impossible. Adam had given his love to other objects than his Creator; he could no longer endure His presence; he desired to be where God was not; and the statement of the Record that he hid away from His sight, is as philosophical as it is probably is literally correct. No one, here or hereafter, will willingly submit to associate with those who are unpleasant to his tastes, whose presence is a rebuke to him.

Man having changed the object of his affections, God himself, so to speak, could not compel those affections back upon himself. He could only attract them back. He could restrain the consequences of the transgression, He could restrain man's actions and influence them; but his affections could only be regained, by an exhibition on the part of Deity, of the loveableness of his own character, and his unchangeable sympathy and love for the human family. And here it is that we find the first link in a solution of the great problem of the Divine Incarnation.

That God should assume the form of Man, and manifest Himself in the flesh, for the benefit of the Human Family, it is thus seen, is by no means repugnant to Reason. But the great fact asserted in Scripture, that Evil was already in the Universe, before man was created, renders the presumption in favor of the surprising act, ten fold stronger. And what is there incredible in the supposition that an Angel of Heaven should revolt? The angels love and obey God, not because they are compelled to love and obey him. Such love and obedience would be infinitely beneath the standard by which we try our human relations. If not compelled, then, the inhabitants of Heaven are at liberty to change; and without doubt the law of the Freedom of the Affections, growing as it does out of their very nature, is universal—the same in heaven as on earth. The Bible account of fallen Angels, is hence seen to be in strict accordance with probability and reason; and if a high angel, as Satan is represented to have been, were to revolt, and set God at defiance, it is clear that he must first have become possessed with the insane idea that he could get on independent of God; and, with a fair chance, could become a God himself. If so, and that the terrible consequence of rebellion and sin might be worked out before His whole Universe, and there stand as a beacon of warning forever, as well as his own boundless resources and compassion become manifest, is there anything irrational in the supposition that the Deity, instead of crushing Satan at a blow, as He swept away the antediluvian world, should give him time and tether, and allow his experiment to be tried?

Satan as the origin, is henceforward the representation of evil, and God's enemy; not to be vanquished immediately, but to be restrained

within bounds, but bounds which would give him room for the full exercise of all his boasted powers; and it follows, if man fell through his wiles, that he fell in some sort a martyr to God's cause. Not that Man's guilt was thus prevented; but the circumstances would be in every way calculated to call forth the strongest sympathy and effort on the part of the Deity, in his behalf. Let me illustrate. My enemy is aiming at me, morning, noon and night; but finding me invulnerable to his shafts, he waylays my innocent son, and poisons him, body and mind. Under these circumstances, even though no tie of relationship existed, would I not fly to him, would I not comfort him with hope, would I not make every effort to heal and purify him in my power? and if wounded unto death, would I not even lay down my own life, if it were possible, to save him?

That God did actually take on himself humanity, finds startling and irresistible confirmation in the fact—established of our own knowledge in the history of our own times, and by the records of every century back to the Christian era, and from that point still back to the fall—that the story of the God-Man, and redemption through his blood has, through the whole period, been the active agency at work in turning the estranged hearts of the children of men back upon their maker. The patriarchs of old looked forward to the time when the great promised ransom should be consummated, and their hearts warmed and softened as they gazed. The modern world looks back to the sacrifice of the cross on Calvary, and old and young, the little child and the sage, alike find their affections stirred, and turned in the direction of the Unseen God.

That Jesus Christ was God manifest in the flesh, it is thus seen, harmonizes with the history of the World from the beginning; explains great historical facts which are otherwise inexplicable; harmonizes with the condition and wants of the human race, harmonizes with reason and probability, and with the motives and compassion we may well suppose to have operated on the Divine Mind. To declare him a man, merely, "of an extraordinary combination of fineness of temperament and perfection of moral and physical organization," is to affirm that the facts of history need not match; that the great element at work for six thousand years in the reformation of the world, individuals and states, is a fiction; that there is no necessary connection between cause and effect; and that God has left the desperate wants of his creatures, to be supplied by the accidental hallucination of a redeemer.

But there are those who, while they admit that Christ's teachings are valuable, profess to find in the idea of human development, all that is necessary for man. Reason, philosophy and observation, condemn this expectation. The tyrants and wicked of the earth, from Herod and Nero, the accomplished pupil of Seneca, to Monroe Edwards, have not lacked development. Often in varied knowledge, strength of their affections, and intellectual power, have known no superior; and still, the longer they lived, and the greater the development, the worse men they became. Intellect and affections alike were stimulated to the utmost; until they demanded treasure and the immolation of purity and innocence, to satisfy their appetites.

It is evident that development can never take such men to God; and it is hopeless to expect that pure affections will ever spring up of themselves in such a soil. If the affections had never been developed at all, there would be hope; but they were not only developed, but gorged. What is to change their objects? In this life when we determine to reform our affections, we exert a strong will, separate ourselves from the

unworthy objects, and associate ourselves with other and better ones. If we persevere ultimately we begin to cleave to our new associations, and discover that we are effecting a reform. But a complete triumph of this kind is the greatest and most difficult achievement of life.

In the next life, those whose affections are wedded to evil, and those who love God and good, will hardly choose each other as companions. Here, they are not fond of being together; and there, where we suppose everything to be transparent, and each one to sail under his proper colors, the separation will be more obvious. On a common principle of our nature, that like cleaves to like, called affinity, the righteous will flow together in one direction, and the wicked in another. This separation of abode constitutes what is called in the Bible, Heaven and Hell, and in the modern spiritual parlance, redeemed and penal spheres; and if an inhabitant of a penal sphere, found it difficult to reform his affections, while here on the earth, how much more difficult must it be for him there, after he has wholly given himself over to the companionship of his loves and other spirits as degraded as himself? Still reform is possible. God will never place any obstacle in the way of man's becoming better; but the question is, will he ever make the vigorous and persistent effort necessary to success? Development will never do it; he is developing in precisely the wrong direction. He must grapple with his vile affections, and tear them bleeding by the roots, from the unworthy objects on which they are centered; and the question still is, will he ever, ever, muster courage and manhood enough to do it—to turn himself squarely, by the force of his will, away from every thing he loves, and ask God whom he hates, to take him by the hand and help him along on the slow, and toil-some, and repentant road toward a better land and a better life?

If we consider Christ as mere man, the appellation *Son of Man*, "which he usually applied to himself," indeed has no "pertinency;" but if we consider him as God manifest in the flesh, the term at once becomes one of great significance and endearment. We love to regard him in that light; we love to have him thus regard himself. It binds us to him by a common bond, makes him our brother, and removes the seeming infinite distance between ourselves and the sympathies of God.

But here our article must close, while many points still remain to be considered, if we would place the conclusion in its strongest light. It has been seen that instead of condemning, reason and philosophy affirm the proposition, that Jesus Christ is God. If we compare two broken bits of wood, or torn edges of paper, and find that they match, we conclude with certainty that they formerly belonged together. If we find a great alleged fact standing out in history, on which the affairs of the world have hinged, and with which all that we can learn of past, and all that we observe in the present and all that we can discern of the future, match and fall into harmonious relations, we may with equal certainty conclude the fact to be real; and he who denies it, does not magnify the claims of reason upon the human mind; but cuts himself adrift; without compass or rudder; and is like one who doubts the evidence of his eyes, when the leaves move, because he can not also see the wind.

J. R. ORTON.

BROOKLYN, Jan. 5, 1853.

Angels come and lead us away to the very confines of mortal being, that we may stand for a brief season by the veiled portals of the invisible, and question the radiant beings who frequent its courts and worship at its shrine.

SPIRITUAL TELEGRAPH.

NEW-YORK, SATURDAY, JANUARY 22, 1853.

BRITAN AND RICHMOND'S DISCUSSION.

QUESTIONS.—Do those who have departed this life still continue to hold intercourse with those who yet remain on earth?

NUMBER TWO.

VOCAL UTTERANCES OF SPIRITS.

DEAR SIR: Some persons complain that the Spiritualists are disposed to theorize too much, and that they are laboring to *force* a theory on the world, while they should be satisfied to observe and record the phenomena that may occur, leaving it for time and future developments to determine their origin. I am induced to refer to this complaint because it is erroneous and unjust. I have yet to learn that those who entertain the spiritual idea are especially obnoxious to this charge. Indeed, this business has been monopolized by the opposition. What have the unbelievers done, hitherto, but indulge in the most improbable speculations? Who shall number their theories to-day, or exhibit the relations of those theories to the rational faculties of man? It is true we are disposed to credit the claims of the mysterious visitors. It may be fairly said that we are civil enough to let them tell their own story. They affirm that they are *Spirits*, and are accustomed to prove it, and to establish their personal identity by a great variety of modes. Very often the evidence afforded is of the most satisfactory nature, and the rational believer, instead of attempting to force a theory of his own, merely honors the claims which his reason can not reject.

Without further delay, I will now proceed to a citation of such facts as, in my judgment, illustrate the claims of the spiritual idea. I find that the facts adapted to my purpose are extremely numerous, but the limits to which I am restricted in these letters, will only enable me to introduce a few examples of each particular class. The presence of an invisible intelligence has not unfrequently been indicated by VOCAL SOUNDS of a mysterious and significant character. Many persons in different ages and countries have heard voices, both strange and familiar, sometimes proceeding from the visible psychical forms of persons known to have departed this life, while, on other occasions, these mystical utterances have occurred with equal distinctness when no form was discernible. The examples which I shall present on the present occasion will be chiefly of the latter class. I shall select, from those that come to my mind while writing, such facts as will illustrate my idea, without regard to the time and place of their occurrence, my object being to show that spirits have often spoken to men. I shall first instance, briefly, a few cases recorded in the Scriptures.

In the book of Genesis we have an account of the expulsion of Hagar and her son from the household of Abraham. They were driven into the wilderness and left to wander without the means of subsistence; and Hagar, in despair, sat down and wept, saying, "Let me not see the death of the child." Then an angel "called to her out of heaven," or from above, and ministered to her wants.

In Numbers, chapter xxii, we have a remarkable account of the appearance of an angelic personage to Balaam. The presence of the spirit was indicated by his wonderful control of the organs over the beast—the dumb animal, whereon the magician rode, being impelled to speak in an audible and intelligent manner.

Elijah was a medium for spiritual communications. It is related in the nineteenth chapter of the First Book of Kings, that a spirit came to him and directed him to take food before starting on a journey to Mount Horeb. Subsequently, and during his stay in the mountain, he was again addressed in a "still small voice," which, according to the account, emanated from an inhabitant of the Spirit-world.

In the fourth chapter of Job we have the following sublime description of an interview with a spirit: "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence, and I heard a voice saying: 'Shall mortal man be more just than God? Shall a man be more pure than his Maker?' In this case the sense of hearing appears to have been most successfully addressed, the occult presence being but imperfectly disclosed to the vision. There was an image before the eye, but it was dim and shadowy, the precise outline not being distinguishable.

In the fourth chapter of Daniel it is said that, while the king of Babylon was vainly boasting of the magnitude of his power and the glory of his empire, "there fell a voice from Heaven, saying, O, King Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee, &c." Agreeably to the narrative the king was immediately driven from his palace to herd with the beasts of the field, and thus the prediction was signally verified.

Saul being on his journey to Damascus, to persecute the believers in Spiritualism, was suddenly arrested by Spiritual agency, and he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" There are many similar examples recorded in the Jewish scriptures, but I must have recourse to other authors and to the unpublished records of human experience for further illustrations.

The founder of the Pythagorean philosophy, who lived some six hundred years before Christ, was, on one occasion, crossing the river Nessus, with a number of his personal friends and disciples, when a loud voice was heard by the entire company, apparently proceeding from the bosom of the waters, saying, "Hail Pythagoras!"

Josephus, in his account of the Jewish wars, relates that before the destruction of Jerusalem by the Romans, and while the priests were performing the rites of the Temple-worship, there was heard within the hallowed precincts, mysterious voices, as of an invisible multitude, saying, "Let us go hence."

Swedenborg, during the last twenty-nine years of his life, was accustomed to converse with Spirits, who often appeared and spoke to him like other men. His first experience of this kind occurred in 1743, while he was dining at a hotel in London. He states in a letter to a friend that, while eating he was suddenly startled by a loud voice from a spirit in the corner of the room, who warned him not to indulge his appetite too freely.

Mrs. Crowe has collected a great variety of facts of Spiritual intercourse, most of which will admit of no explanation on the principles of physical nature. I will select three examples, from among a large number equally interesting, to further illustrate the ability of Spirits to speak in an audible voice.

Grotius relates that When Mr. de Saumaise was councillor of the parliament at Dijon, a person, who knew not a word of Greek, brought him a paper on which was written some words in that language, but not in the character. He said that a voice had uttered them to him in the night, and that he had written them down, imitating the sound as well as he could. Mons. de Saumaise made out that the signification of the words was, 'Begone! do you not see that death impends?' Without

comprehending what danger was predicted, the person obeyed the mandate and departed. On that night the house that he had been lodging in fell to the ground."

"An American clergyman told me that an old woman, with whom he was acquainted, who had two sons, heard a voice say to her in the night, 'John's dead!' This was her eldest son. Shortly afterward, the news of his death arriving, she said to the person who communicated the intelligence to her, 'If John's dead, then I know that David is dead, too, for the same voice has since told me so;' and the event proved that she was correct."

A Mr. J. related a singular personal experience to Mrs. Crowe. He had been ill, and there being no apothecary in the immediate neighborhood, had been accustomed to send to a village some five miles distant to procure medicine. "One night he had been to M— for this purpose, and had obtained his last supply—for he was now recovered—when a voice seemed to warn him that some great danger was impending—his life was in jeopardy; then he heard, but not with his outward ear, a beautiful prayer. 'It was not myself that prayed,' he said, 'the prayer was far beyond anything I am capable of composing—it spoke of me in the third person, always as *he*; and supplicated that for the sake of my widowed mother this calamity might be averted.' It appears from the further details of this case that, when Mr. J. was about to take his medicine, he fancied there was something peculiar in its appearance, and his suspicions were excited. He hesitated, but at last took half the prescribed quantity. This, however, was speedily followed by the most alarming symptoms; the chemist had made a mistake, the compound contained a deadly poison, and notwithstanding the smallness of the dose the patient with difficulty survived its effects.—(Night-side of Nature, pp. 82, 85, 87.)

The life of Jung Stilling affords many interesting examples of Spiritual intercourse and guardianship, one of which I will briefly state, as it illustrates the particular phase of the Spiritual phenomena treated of in this letter. Stilling, having occasion to address his friend Hess, felt, while he was writing, a deep interior sensation, as though a strange voice had spoken within him, assuring him that his friend 'Lavater would experience a bloody death.' He therefore communicated this impression in his letter to Hess. Two months after, Lavater was mortally wounded by a Swiss grenadier.

Captain Griffith, commander of a New-Orleans and New-York packet ship, gave me several remarkable incidents in his experience, which clearly indicate the guardianship of spirits. I will here introduce a single example. Captain G. retired one night while at sea, with a fresh breeze blowing toward the land. The weather was not favorable, but my friend presuming that he was several hundred miles from shore, apprehended no danger. He had been in his berth a short time, and was beginning to yield to the influence of sleep, when he was suddenly aroused by a cry of "Breakers ahead!" He started and ran on deck, but finding that all was right, returned to his room. He had well nigh composed himself and was beginning to feel drowsy, when he was again disturbed in a similar manner. He went on deck, as before, but could perceive no danger, and again he retired to his berth. He had partially lost his outward consciousness, when he was once more startled by the same terrible cry! He now thought he perceived a light under the lee, and that he heard the hoarse sound of the breakers. He proceeded to the deck for the third time, and glancing to the leeward he actually desecrated the light, and could plainly distinguish by the sound of the waves that he was rapidly approaching the shore. The watch had not discovered the danger. Captain Griffith was the first to give the alarm, and to issue the order 'to round to,' and he very narrowly escaped the rocks in changing the direction of the ship.

In the SPIRITUAL TELEGRAPH of September 4th, 1852, D. J. Mandell relates a singular fact, concerning a young man in Massachusetts, who had sometime before buried his father. The youth had been in the habit of treating his mother with marked unkindness. This misconduct was continued until it became the theme of common remark in the neighborhood. One day this undutiful son came in from his work, and, with an air of uncommon solemnity, he said to his mother, "I shall never treat you ill again." Mr. Mandell learned on inquiry that, "the son had been warned by the voice of his deceased father, when in the open air." Subsequently, what purported to be the spirit of the father communicated the following, which the invisible intelligence declared to be the words he had addressed to his son, and which had so affected the latter: *I have seen your treatment to your mother. Go and do better hereafter, or I will appear to you!*

Some time since a friend gave me an account of a most interesting incident in the life of a Methodist clergyman, which I will introduce in this connection. My friend had the story from a reliable source, and I believe it to be well authenticated, though I can not at this moment recall the name of the preacher, or the precise locality of the occurrence. The clergyman, who, I am informed, is still living and resides in this country, was traveling on horseback in the north of England, when the interesting incident occurred. It was winter, and a severe snow storm prevailed at the time. He was pursuing an unfrequented road which was obscured by the heavy fall of snow. Evening came on and the deepening gloom rendered it impossible to determine whether he was riding in the right direction. However, he continued to wander on, though unable to perceive any sign of a human habitation, and doubtful whether he was every moment drawing nearer to his destination or to destruction. At length, night invested the dreary landscape and all outward forms, in her soft mantle woven of the shadows, and the traveler began to realize more deeply the nature of his situation. He felt some apprehension, and his fears struggled with his confidence in the Divine Providence, when—suddenly—his meditations were interrupted by a loud voice, that seemed to come from the upper air, with the startling power of a trumpet-blast. The voice uttered, as nearly as I can remember, the following emphatic words: "Stop! Stop! Stop! Turn about! Turn about! Turn about!" The horse stood still, and his rider instinctively obeying the voice turned the animal round, when he perceived, a little off from the direction he had come, a light that seemed to indicate the locality of a dwelling. Instantly inspired with the hope of finding a place of security from the dangers of the night, he directed his steps toward the light, and soon found that it shone from the window of a cottage, where he obtained a comfortable shelter. The storm subsided about the same hour, and on the following morning, the tracks of the horse being distinctly visible, he felt a curiosity to visit the spot where he was arrested by the mysterious voice. Accordingly, he pursued the path to its termination, and was utterly amazed to find himself standing on the very brink of a chalk cliff some two hundred feet above the water! Had he proceeded ten feet further he would have plunged into the abyss below!

But I must here conclude my citation of facts, in illustration of this particular phase of the Spiritual phenomena. Many other examples, equally well adapted to my purpose, crowd upon me, but I am wanting in the space to record them. It will readily be perceived that, the facts already adduced are of the same general class; hence, though scat-

tered over a period embracing thousands of years, I have thought proper to bring them together in this connection. If they have any significance, they most certainly prove that spirits have been accustomed to speak to mortals in all ages, and that among the various modes of communication adopted, the one under consideration affords many convincing examples, before which an honest skepticism must retire in silence, while human art and physical science are powerless to suggest an adequate cause.

Although it is not incumbent on me, in the present instance, to attempt the elucidation of anything beyond the single fact of the intercourse between spirits and men, it may, nevertheless, be interesting to observe that, the foregoing examples disclose three distinct modes of operation which may be thus distinguished:

1. The organs of men and animals are used in the production of articulate sounds. In this case the spirit *en rapport* acts on the electrical forces of the nervous system and distributes them, so as to produce muscular action without the agency, and, very often, in *opposition* to the *vigorous efforts of the medium*. Of this particular class, only a single example occurs in this letter, the one cited from the book of Numbers.

2. Another mode is by acting from *within the subject* on the sensational medium, in such a manner as to produce a kind of sensation very much resembling the external hearing, and known as the *interior voice*. It is not improbable that the "still small voice" which succeeded the tempest, the earthquake and the fire in Horeb, was a phenomenon of this description. The cases of Mr. J. who took poison, and of Jung Stilling, manifestly belong to this class, and are striking examples.

3. Another and more general mode of operation, appears to consist in producing electrical disturbances on the auditory nerve, as in the ordinary process of sensation. However, I am persuaded that, these effects may be produced in two ways, and yet the observer may be unable to distinguish the difference, for the reason that the sensational phenomena, of which alone he is qualified to judge, are in all respects the same. The spirit may disturb the elements that compose the atmosphere and the sensorium may be impressed by the undulations of the atmospheric medium, as in the ordinary production of sound; or, the intelligence may act directly on the auditory nerve causing the same nervous and cerebral excitation. The examples comprehended in this letter, and not previously classified, appear to be illustrations of the third general mode of spiritual-vocal communication.

The ordinary laws and processes of Nature are uniform. It certainly will not be pretended that their prevailing modes of operation have ever been varied so as to conform to the particular desires of men. The very persons who have studied the principles of the outward universe most profoundly, have been accustomed to reject such facts as I have introduced in this letter, because, in their judgment, nature has never produced any analogous phenomena. It surely will not be alleged that these mysterious voices were the result of any species of fraud. Neither will the rational mind regard them as mere creatures of the imagination, since it can not be shown that any of the parties who were the living witnesses were expecting to be addressed in this peculiar manner, or that they could have anticipated the occurrence of the facts. I trust that no one will resort to the absurd assumption that, in all these cases, the evidence of the senses was deceptive. Neither the human mind nor body could have produced the results, by any involuntary action, or in such a manner as to occasion an unconscious self-deception. To indulge in such a conjecture is to transcend the utmost limit of probabilities, and to trifle with the whole subject. It will avail nothing to refer to other facts of a doubtful or spurious character; it is useless, moreover, to prove that some men are sick and others credulous, or that jugglers may deceive those who are unpractised in their arts. *I desire to admit all this in advance, that my friend may be spared so much unnecessary labor.* I now respectfully submit that there are but three ways to dispose of the particular facts, to which your attention is here invited: First, prove that they are *not facts*; Second, admit the reality of the phenomena, and account for their occurrence without spiritual agency; or, Finally, the facts must be accepted, and their peculiar claims respectfully acknowledged.

In my analysis I shall venture, in all cases, to regard the nature of the phenomena under discussion, and to disregard all extrinsic circumstances. The undeveloped mind is accustomed to repose on mere externals. It respects the truth on account of the medium, or on the authority of the record, rather than for anything intrinsic in itself. This is wrong. Reason and conscience require us to value the facts for the reason that *they are facts*, and for nothing else. I shall not stop to inquire whether the truth has been endorsed by great names, or to ascertain if it be under the seal of the councils. It may be reviled and persecuted of men; but if it bears the image and superscription of Heaven, I will religiously observe its claims.

Yours, fraternally,
S. B. BRITAN.

CORRESPONDENCE OF THE TELEGRAPH.

Thoughts on "Ghost Literature," Inspirations, Od-force, Thomas Paine, Spiritual Manifestations, &c.

In discussing the sublime truths of modern Spiritualism, the Orthodox press assumes either a holy horror or supreme contempt, mixed with gross abuse. Waiving its claim to Christianity and decency, there is no inconsistency in this. It professes to believe that when the last word of the New Testament was written, the curtain fell, and that all truth was forever hidden from earth's inhabitants, except such as could be gleaned from certain writings monopolized by the Jews and early Christians. This, as I have said, is consistent with the Orthodox faith; but the believer in the mission of Spirits was not prepared for such an article as appeared in the *Tribune* (semi-weekly, December 24,) headed, "Ghost Literature." It is freely conceded that some of this kind of literature is not of a very high order; it needs a little pruning, and is tinged with the color of the medium through which it is received. But will not the same objection apply to all writings and sayings claiming to be inspired? There is a mixture in them all, the rhapsodies of the Bible writers not excepted, though those writings have had the advantage of alterations, additions, and subtractions through many ages, by human as well as by alleged spiritual means; and yet it would be easy to show that there is not a book in the Old or New Testaments that a person not blindly pledged to Orthodoxy could not criticise in the manner employed in the article headed "Ghost Literature." Many passages in the prophets are absolutely devoid of any sense or meaning that the reason or understanding of man can take cognizance of. (See Isa., 7th chap., 10th verse, to the end, and Hos. 1st chap., 2d and 3d verses.) What would the Hon. H. Greeley say to such inspiration? and yet he can not doubt, neither do I, that Isaiah and Hosea were favored mediums of divine communications with men.

Perhaps, however, I may not be capable of giving a reliable opinion on inspiration, ancient or modern. Paul says, (1 Cor. 2d chap., 14th verse,) the natural man can not receive these things, they are foolishness to him; "neither can he know them, because they are spiritually discerned." May not it be this want of ability to appreciate spiritual truth that induced friend Greeley to sanction the article above alluded to. Some men can not distinguish colors apart; but am I therefore justified in making sport of my neighbor, who is at fault between green and brown?

But, it may be said, what has spiritual truth to do with the silly communications from "defunct uncles, aunts, grandams and posterity?" or, with "the new winks, blinks, squeezes of the hand, and slaps on the back, vouchsafed to them from the transitory world?" To my mind it would be just as wise to ask why the good and evil, or less good, are so intimately mixed in everything that our eyes see, or our hands handle? Why was not the inspiration of Moses, Samuel, Job, David, the Prophets, Jesus Christ, Paul, Peter, John, &c., all of one kind?—why was it not harmonious in every respect? and of a kind that T. Paine, H. Greeley, S. B. Britan and Dr. Richmond, jointly and severally, could not pick a flaw in? Why? Simply because such a thing would be impossible, without a new creation of the world of mind. If, then, the sublime inspiration of the Bible, on which the world's faith in the future is mainly built, is to mortal ken and wisdom, such a very vulnerable thing, ought it to astonish any one that the recent communications from another state of being should fail in carrying conviction to the interested and prejudiced hosts of the world, priest, professor, and profane.

I must now say a word or two about the od-force. However strange and incomprehensible to common mortals the way in which Dr. Richmond handles this od-force may be, yet after all, it may subserve a valuable purpose. The reading of his articles can not fail to drive away the hypo, if the reader is affected that way, by making him laugh, only to think of the all-powerful od making a girl sing and a bedstead dance at the same time, and keeping it up so long that the bedstead got fairly tired out. Well, seriously, if the omnipotent od did really do all the things ascribed to it by Dr. R., I think the learned discoverer would have been justified if he had added another letter to the left of the od; for if all things now occurring, and supposed to be spiritual, are caused by this force, why might not the veil of the temple have been rent in twain by it? the darkness from the 6th to the 9th hour have been caused by it? the rocks rent and the graves opened by it? and the spirits which slept have been lifted out by it and carried into the holy city, appearing to many? (See Matt. chap. 27, ver. 45 to 53.)

As it is desirable that things should go by their right names, and every person and thing have the credit of its own acts, I would propose that, in forthcoming editions of the Bible, all things not done by hands of flesh should be stated as performed by this newly-discovered

force. For instance, it should read, Lot's wife was turned into a pillar of stone by the od-force; the walls of Jericho fell to the ground by ditto; Elijah was translated into heaven by it; the ass of Balaam was stopped by it; and the herd of swine made to scamper down a steep place into the sea by this same omnipotent od.

One word about the much-abused and little-understood Thomas Paine. Having read his pilgrimage, (so-called,) I am constrained to say that the reasoning therein contained is of a very high order, and very creditable to Mr. P., notwithstanding the book has a good deal the air of a celestial romance. But, says the self-righteous logician, how preposterous to suppose that the drunken adulterous infidel, Paine, can be in any such company, or be anywhere but suffering the vengeance of eternal fire; and of this class I was grieved to find some who attend the spiritual conference in New York; to them, "goblin-damned" seems to be only another name for the author of the *Rights of Man*, on whom priestly exorcism must be practised, after exhortations and warnings had been bestowed in vain. But, is there not such a thing as being righteous overmuch? Do not these men perceive that it is not any part of our business to judge of the relation in which Thomas Paine stands to the All-wise Being whose ruling attribute (if it is allowable to say so) is goodness or love? Is it not rather our most important business to look well to our own standing, to study the heathen maxim, "Know thyself," and the divine truth, "Whatsoever measure ye mete, it shall be measured to you again?" This sermonizing the spirits of the dead is, to me, rather a new idea, and when perfected, and the sermons published, will be a curious addition to the literature of the day, and I hope will be reviewed in a liberal spirit by the ghostological professor of the *Tribune*.

My paper is getting far longer than I had intended. I therefore can't say much about my own experience in Spirit-manifestations. Suffice it to say, that the spirits of the departed do speak to us, and impress us in several ways. The evidence I have on this head is perfectly satisfactory to myself; but the relation of it would be no evidence to another, each must have the evidence for himself and in himself. To those who lack this evidence I say, wait awhile. Every day develops some new truth, or presents old truth in a new and understandable form, and the world is probably yet quite young. It is often said, that spirits do not tell us anything that we did not know before. This however, is contrary to my experience; but, suppose they tell us things which we have no acuity to comprehend, would not doubt and distrust fill the reasoning and reflecting mind—so that sympathy, if not pity, is due to the spirits. In their mission to this perverse generation, they come to their own, and their own receive them not; but to as many as receive them, to them give they power to advance in goodness and truth.

J. S.

AUBURN, Jan. 5, 1853.

TO THE EDITOR OF THE SPIRIT TELEGRAPH:

My Dear Sir: In the last two numbers of your paper I find several questions under review, regarding which, in my humble opinion, some further comment is required. Although undoubtedly it would be presumptuous in any one individual to think of clearing up and elucidating all the marvels of Spiritualism, as they come before the public. Still it is incumbent on friends to the cause, to aid in the solution of all difficulties as they arise. With reference then, in the first place, to your own leading article of December 4, entitled "Mr. Davis' address," I must frankly confess that I can not at all see how the groundwork of all cursing and swearing, &c., which Mr. Davis has so audaciously claimed for the "Holy Books" of all nations, would be quietly excavated and cleared away, if some choicer terms of language were employed in our translations. I had the pleasure of hearing Mr. Davis deliver the address in question, at Hartford, Conn., previous to his trip to the West, and know that it is not incorrectly reported in this particular, viz., with reference to the vocabulary of the profane man being found in the Bible. I much admire your platform with regard to being a follower of no man, and although I am a great admirer of Davis, and no wonder, when I was convinced of the "Immortality of man," by perusing his "Principles of Nature," &c., still I criticize him myself. In the above address, I understand him to mean that the profane man, no matter who he may be, can trace not only his beautiful phraseology, but what is of much more importance, the origin of his ideas on profane subjects, if I may be allowed the expression, to the Bible. When I say profane subjects, I allude to the theories of a D—, a H—, a L—, a N—, which, however, have been generally classed among the sacred; but they have been proved over and over again to have originated in Asiatic mythology. To me, the doctrine of D—, employed by a person troubled with a rather too prominent development of the organ of Combustiveness, resembles a patent revolver in the hands of a bandit. The anathema, however, may be hurled not only by the rowdy but by the priest. I hope this is not too strong language. If true, it can scarcely be so.

As to profane terms, the evil lies all in the idea; for the term d—d is only profane when used in reference to a certain place, and certain old gentleman, who shall be nameless. When applied, for example, to an embankment, or obstruction to a water-course, it ceases to be considered profane. The alteration that the Bible requires in order to gain the point aimed at in your leading article referred to, would be in my opinion something like the repairs for the Highlander's gun, requiring a new lock, a new stock, and a new barrel. Of course I only refer now to the doctrine, *par excellence*, diabolical; for the heavenly

doctrine of charity and love toward our brother-man taught by Christ, which unfortunately has made so little progress among those professing much, is just what Davis and other philanthropists of the present day are endeavoring very much to promote.

In the last number of your paper there is a passing notice of a very sweeping conclusion to which it appears Mr. Davis has arrived, regarding Spiritual Manifestations, viz.: that sixty per cent of them are "bogus." As the matter now stands, his denunciation is liable to be misapprehended; and I, for one, should like to know if he was in the normal or abnormal state when he made the discovery. I take it for granted, although many will not, that he does not mean that sixty per cent are counterfeit; but that the communications are to that extent tinged with human error, or come from spirits so little progressed as to be incapable of effecting more good than simply manifesting that they live, although passed from earth. His meaning should be rendered clear and distinct, and the authority on which he speaks given. One word more, and I have done.

Your correspondent, in his letter to Rev. A. Ballou, signed Bacon, in the last TELEGRAPH, at paragraph four of his communication, seems quite to misapprehend Mr. B.'s assertion that mediums can control the raps. If spirits require the magnetic forces of a person, termed a medium, to produce the vibrations, and if the medium by an effort of the will can draw to the brain the very force required by the communicating spirit, the sounds would be thus controlled effectually. I am not aware that such a thing has been propounded, but this appears to me quite possible. Perhaps a medium might also sometimes be able to control communications by other modes, for if often associated with any particular spirit not much progressed and very affectionate, it might be said, may not such a spirit be induced to give a certain communication "by request," or "particular desire." I have heard of such things.

Hoping I have not trespassed too much, I remain, Fraternally yours, ROGER CASEMENT.

"JESUS CHRIST:

HIS POSITION IN THE SPIRIT-WORLD."

MR. EDITOR: In my two former letters on this interesting question, I attempted to show Mr. Orton, and those who may think as he does, that revelation alone is an unsafe guide in determining this or any other important religious doctrine, unaided by reason. I will go a little further and say that it was never designed by the Deity to relieve us from the necessity of thinking, investigating and reasoning, but rather as an assistant and incentive to that mental activity which grows out of the habit of carefully, yet fearlessly, analyzing every proposition presented to the mind. If revelation were designed to save us the trouble of thinking in reference to matters of faith, and enable us to go and get "a faith" ready made to our hand as we would to a clothing store to get a ready made coat, how signally has it failed of its object!

What item of religious doctrine is held by all Christians? Not one. If we except, perhaps, the existence of a Supreme Being, there is not a solitary doctrine, that I can now call to mind, but is rejected by some portion of the so-called christian world. Even the immortality of the spirit is rejected by a large and respectable number of persons, who prove their peculiar tenets by an appeal to the same infallible standard, revelation. So is it with the doctrine under discussion. If "Christ is God," then has revelation also here failed to perform its mission, for there are thousands who can not find it in the "standard of revealed truth."

This marked diversity of sentiment among christians on all the great and fundamental items of faith ought to set the world to thinking as to the correctness of this idea, of infallible standards of truth. If the Supreme Intelligence had wished to give such a revelation to man as should fix every truth, necessary for him, beyond all controversy or doubt, could he not and would he not have been successful in accomplishing that wish? Who can doubt it? That he has not done this, is the most conclusive proof that he did not wish to do it. And, if he had done so, would he not have acted unwisely and in direct hostility to man's best interests? (I speak it reverently.) Would an earthly parent act wisely by so thinking and acting for his children, as to make it unnecessary for them to think or act? That which would be wrong or unwise in us, let us not attribute to our Heavenly Father!

Let us "reason from what we know of God above" and "man below."

Our whole system of thoughts and opinions on the subject of revelation and its true object demand a careful revision, as well as its source and the channels through which it comes to us. We have so long been in the habit of looking at it, (the Bible,) as something supernatural and miraculous, and as being the "word of God," containing his will to man, that we have imbibed a feeling of awe and reverence for it which is unfavorable to correct reasoning, and paralyzing to the mind.

Let the world understand, (what is evidently true), that the Deity has never made a direct revelation to man, on any subject or at any time, and this morbid veneration, this superstitious awe will give place to rational thoughts and correct opinion. Let it be known that all the revelations that have been made from the unseen world have flowed through a natural channel, and by virtue of an inherent capacity or susceptibility of the human mind as the medium of its reception and transmission, then will they be a blessing to man. The Bible-history, together with the history of modern revelations, prove incontrovertibly that the source of these is, not God, but inferior agencies, spirits of our departed friends, who have ever been hovering over us, anxiously and affectionately trying to impart to us a word of encouragement and instruction. Occasionally they have been enabled to penetrate the shell of gross materiality in which we are enveloped; occasionally they have found a person so favorably organized and so aided by surrounding circumstances as to develop his interior or spiritual faculties, or in other words, to render his spirit accessible to them, and to whom they communicated such knowledge and instruction as they were enabled to impress on his mind. Their success depended entirely on the degree of unfolding and susceptibility of the medium. As no medium in the body can be wholly above those disturbing influences which act from without, and the clogs of his own imperfect physical organism, so it is not probable that any communication coming through such an imperfect channel, can be, in all respects, free from imperfection. Besides, if it were

possible to find a medium so perfect as to communicate the precise thoughts of the spirit, then what proof have we that the spirit itself is so far advanced in the great ocean of knowledge as to be infallible? Must we not use our reason, by comparing the communication with some other, or with some known truth? If this rule will apply to any item of revelation, it must apply with equal propriety to all.

This being so I can not accept the testimony of any spirit as establishing, positively or proximately, a doctrine so at variance with the convictions of my reason and judgment, as that which affirms that "Jesus Christ is God." This is in direct opposition to the vision of Stephen, who saw, or supposed he saw, "Jesus sitting at the right hand of God," and this again is at variance with the testimony of Paul, who affirmed that "no man hath seen God at any time." Reason and the comparison of a great number of spiritual testimonies convince me that Stephen saw Jesus attended by an exalted and glorious spirit, whom he innocently and very naturally mistook for God himself. But supposing it possible for Stephen, a mortal in the flesh, to have seen God and "Jesus sitting at his right hand," it would disprove the doctrine in question most certainly, for he includes two distinct personalities, Jesus and God. If, according to Stephen's testimony, Jesus was sitting at the right hand of God, and according to the testimony of Mr. Orton's spirits "Jesus Christ is God," then every angel or archangel that may stand "at the right hand of the Majesty on high" might be called Gods in the same sense! From these remarks it may be supposed I esteem lightly this source of spiritual light and knowledge. Far from it, I will yield to no man in this regard. My object is not to detract from the value the inestimable value of revelation, but to enhance that value, by relieving it, as far as I am able, from the misconceptions and turbid opinions entertained on the subject. Before the world can greatly profit by revelation, its advocates must learn to use it as a means and not as an end. As a source of knowledge, not as knowledge itself.

Yours fraternally, D. CORY, M. D.

WAUKESHA, Ill., Dec. 8, 1852.

FACTS AND OPINIONS.

GIBSON, Pa., Dec. 30, 1852.

FRIEND PARTRIDGE: The following letter will in part explain itself. It was written by the individual whose name is subscribed to it in answer to a request made by the gentleman to whom it is addressed, that he would give a statement of his experience in and opinion of the spirit communications. Without expressing any opinion for or against the, so-called, spirit communications, candor induces me to state that I am well acquainted with the writer of this letter, and know him to be a man of good education, sound judgment, of varied and extensive information and unimpeachable character. In fact, he is one of the most prominent men in the county (Wayne, Pa.) in which he resides. He is well known in that County and is highly respected by all who know him. If you think proper, you can insert the letter in the SPIRIT-UAL TELEGRAPH.

E. E. GUILD.

BETHANY, Dec. 16, 1852.

FRIEND AMES: Your late letter was duly received. It is true I have spent much time in investigating the Spiritual Manifestations. The subject has been one to me of all-absorbing interest. "If a man die shall he live again?" is a question that I often revolved in my mind with a painful solicitude, years before the modern spiritual manifestations made their appearance. There are but few men of candid, thinking, enquiring minds but must at times, with intensity for more assuring and unmistakable evidences, that there is a conscious intelligent principle or essence called spirit that survives the death of the body. I believe that the manifestations in question do furnish an abundance of evidence to prove the following positions, to wit: 1. That the soul survives the body. 2. That in its disembodied state the soul or spirit retains a perfect consciousness of preexistence, and 3. That it is capable of acting upon, impressing, and influencing, as well as communicating with spirits that are yet confined in bodily forms. I declare my belief with a full knowledge of all the theories that have been brought forward to account for the phenomena in question—including the mesmeric, clairvoyant, od-force, magnetic-electric, &c., &c. In giving you a chapter of my experience I know not where to begin; for a large volume would not hold an account of all that I have seen and heard that has been highly interesting to me. I have seen twelve or fifteen mediums, some male, some female—generally healthy persons without any marked peculiarities. Most of the manifestations were in the presence of mediums before whom the sounds are made upon chairs, tables, sofas, doors, &c., when the mediums were not in contact with them. I have seen mediums before whom the manifestations would commence by rappings and then the mediums would pass into the entranced state, and in that state they would deliver the messages of the spirits, either by speaking or writing. I have seen some writing mediums. But they were not very well developed, and the communications not as reliable as those obtained before the mediums in whose presence the communications are rapped out.

Out of twelve or fifteen mediums I have found but three that were well developed. Before those three I have asked probably a thousand questions, and have been present at more than a hundred sittings or circles—many of them held at my own house—and I never received untruthful answers, regarding ages, dates, events and things that I knew all about. But I have been told things that I did not believe at the time—but found out afterwards—that the communicating intelligence was right and that I had been wrongly informed. I know that Esquire Spaugenberg, at my house, asked the age of his mother when she died. What purported to be her spirit rapped out the number of years. He said it was wrong. The same number was rapped out again. He was not satisfied, went home, examined his old family record, and came back with tears in his eyes and told us that the spirit was correct, regarding her age. He has ever since been a believer. When I commenced investigation I generally asked my questions mentally and I always had my questions answered right if I kept my mind on my question. By what purported to be the spirit of my father, I once had a passage of scripture selected for me, the applicability and import of which no one knew but myself. To me it was one of the

most convincing tests. The medium on reading the passage said that she could not see any point or applicability about it—I could, and I was the only one that understood the matter to which it had an allusion—though I was not thinking of the matter at the time the scripture was referred to.

I was over a year ago away from home surveying in our county, fifteen miles from home. In the family was a young man who had been to see a medium, and was told that he and a brother of his were mediums; but he was inclined to make sport of the matter, probably, because of the ridicule made of the rappings in that neighborhood—the people believing it all humbug, or else that it was made by the Devil. I had him sit for me one evening. The raps were heard in a short time distinctly, and, though he declared to all present that he was not in any way engaged in making them, still he continued to make sport, and was determined to be skeptical. I then had his brother sit to the table—the raps were very distinct; test questions answered, and answers spelled out by the alphabet, and his brother was given to understand that as he had slighted the matter that he would not be able to get any more raps; and after that he could not. Next day, being Sunday, and there being no meeting in the place, we spent several hours conversing with the spirits. The medium was as perplexed as was the rest of the family, to account for the fact that the most difficult questions were answered readily and correctly, and many of the questions were asked mentally. Beautiful and cheering were the messages of love which each one and all received from their departed friends showing that we were the objects of their remembrance and affection. One thing appeared strange to the family and to several young persons who were from a distance making them a visit. If I absented myself from the room, after a response or two, the rappings would cease, and would not be resumed until I came back again. Now they were all satisfied that I did not make the sounds and I know that I did not. Now the medium was not a mesmeric subject—had never been magnetized and could not be very easily; judging from his constitution and temperament. What then was the cause? The spirits being called on, told us the reason to be, that the belief and perturbation of those present had a repelling and disturbing influence. However, as if to show that my mind did not influence the medium, the spirits afterward conversed after I left the room. The medium was about 18 years of age, a very candid intelligent young man. I understand that being ridiculed, he has not set as a medium since I left him. As regards physical manifestations—as the moving of tables, I have seen much of it. I have seen a table moved in my own house over a hundred times, under circumstances that precluded all possibility of trick or collusion. I have seen a table moved five feet at a time, when no one was within that distance of it, not even the medium. The table was my own, in my own house, prepared with my own hands. I have seen things that I do not choose to relate at present, as I would not ask people to believe too much at once. Let the unbelieving scoff and cry humbug, it is all they can say, and they are generally themselves great humbugs and "full of sound and fury signifying nothing."

But I must close. Perhaps I may, hereafter, send you some of the beautiful communications that I have received from my deceased mother and sister. And as I have heard all the mean things that have been meanly said, I may notice some of the objections brought against the spiritual theory. I am very happy in my belief—death is robbed of its terrors.

Yours in haste,

P. G. GOODRICH.

NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA

[WEEKLY REPORT.]

FRIDAY EVENING, Dec. 31, 1852.

MR. WILLIAMS remarked on the science of correspondences. He said that Swedenborg had spoken of it and had given many beautiful illustrations of it, but he had not revealed the science; as a proof of this, he asserted that no Swedenborgian teacher had enlarged the area of correspondential truth in the least. They lived wholly on what Swedenborg had discovered; and of necessity, for they had no science by which to enlarge beyond him. Mr. W. thinks that science of the last importance to a correct understanding of Scripture. It can come only by direct revelation from the Spirit-world, and he intimated that a glimmering of it had so come to him; and by way of illustration he proceeded to say: There are seven days of creation (intrinsically); seven commands in the Decalogue; seven states or conditions blessed in the sermon on the mount; seven petitions in the Lord's prayer; seven views of external creation, and seven Churches in Asia. This was the key to the Divinity, or Divine Humanity of the Bible, and of the Lord Jesus Christ. Septimism, or the science of sevens, applied to Nature and to the Bible, will vindicate the Divine origin of both, and make them scientifically to correspond.

This idea was fully accorded with and further enlarged upon by Mr. Fishbough.

Mr. Partridge thinks it unwise to divert these conferences from their original purposes, viz.: the relation of spiritual experiences, and the friendly interchange of views thereon, to a controversial discussion of disputed texts of Scripture and attempts to bend Spiritual manifestations and communications to foster this or that theological dogma. The result of such discussion, for a thousand years past, does not particularly commend their continuance. They choke up the avenues to spiritual progress with the rubbish of personal prejudices. This idea that our spirits are the only pure and wise, and the only commissioned of the Lord, simply because they are made through us, or other doubtful media, to confirm our idea of this or that passage of Scripture, or of Swedenborg's science of correspondences, the views of Luther, Wesley, or Calvin, or our own preachers' theory, is mere sectarian dust which only blinds our eyes that we can not discern truth, and thus we are left to wallow in the mire of self-conceit. Mr. P. desires modern spiritualism to be investigated in the light of reason and science, and accounted for, if it can be, on mundane principles; and if it can not be so explained—he believes it can not—he prefers that the phenomena be allowed to go naked until its own scientific covering is developed, than the subject should be found to wear the old theological garments. What the people want is facts, to demonstrate our claims to spiritual intercourse. Constant inquiries are made at his office for opportunities to witness these demonstrations, and he is sorry to say there is but one place in this city—

Mrs. Brown's, No. 78 West Twenty-sixth-st.—to which he can refer the inquirers. This would be well if she could give opportunities to all. But it is impossible for her to give that attention to all, that they and the subject demand. It is not the fault of spirits that this state of things exists. They have developed thousands of media all around us and in our midst, but they have not succeeded in overcoming their pride of opinion and place, and expanding their charity to a world-wide skepticism; hence they refuse to give opportunities to those furnishing for spiritual food, and demonstrations that their near and dear ones live and speak to them from the invisible world. Some of the best mediums have been actually bought up and appropriated to private use, thus burying their talent in the love of self and hiding the light of God's glory under a bushel. What he wants, is, that more genuine mediums should devote themselves to the glorious work to which they have been called, and to this end he recommends the establishment of other houses in this City devoted to these phenomena. While he would be glad if the opportunity to test and investigate this subject were free to all—as he had always maintained that all religious instructions and devotion should be—he sees no more objection against mediums receiving a fair compensation for their time, than he does to paying the priests.

Dr. Hallock mentioned the family of Mr. Snyder, of Astoria, who were good rapping mediums, as likely to locate themselves in the city, as soon as the necessary arrangements could be perfected.

Dr. Greves, of Milwaukee, named one or two also, in his vicinity, whom he thought might be induced to locate here. He also gave an account of an interview to-day with a medium, before wholly unknown, who gave her communications in songs, improvised both as to words and music. They were addressed specifically to persons present, and contained tests of identity as well as proof of exaltation of mind, language and thought, far above the ordinary plane of the medium.

The following unfinished communication, given the evening previous through the raps—E. P. Fowler, medium—was read:

"You question whether independent human will is consistent with some of our former assertions? Human wills may be compared to a bundle of muscles; while they are free to a certain extent to act, they are individually held in check from erratic action by the whole."

In answer to a question, it was further explained: "By all human wills." Each individual represents a muscle, and the bundle represents the Universe."

One of the circle suggested that by the term Universe, the human family or world was intended. This seemed to be assented to, but to make it still more clear, Mr. Partridge asked if the operative influences do not extend below the human in the natural world?

Ans.—"You know, friend Partridge, that matter is subject to mind, therefore we could say 'human,' Anon, more."

Mr. Williams agreed with Mr. Partridge that no man should dogmatize for another. At present, discordant opinions must prevail. When the science of correspondences is revealed from the Spiritual World, there shall come to pass the saying, "All shall know the Lord, from the least to the greatest," &c., &c.

Much conversation ensued respecting a question raised by Mr. G. Willets, as to how many of the strange or disorderly manifestations, now so common, are really spiritual.

Mr. Williams thinks them all spiritual, but many of them on a very low plane—the foolish things come from false or evil spirits.

Mr. Partridge says many of the alleged spiritual phenomena can be induced by magnetism, and he was unwilling to class human magnetic influence with Spiritualism, in the sense in which that term is obviously understood. What he understands by a Spiritual manifestation, is, that which is produced by human beings who have left this sphere. He can not regard the efforts of biologists as such, and thinks a broad distinction should be drawn between such phenomena and fair, open and indisputable spirit-communications.

Mr. Willets gave an instance, and cited many facts from his own experience, to show that the prevailing will of a circle may cause mesmeric mediums to act as if under spirit-influence, and to be themselves deceived as to the origin of their demonstrations, and thus to cause others to be misled in this important particular.

Mr. Fishbough maintains that psychological influence does not cover all cases of gesticulating media. He instanced the French ecstasies. The Society of Friends were called Quakers in derision of this very fact; also the Shakers, &c., &c. Manifestations of the kind alluded to have occurred to persons when alone, when human mesmeric influence was out of the question. Mr. P. explained at some length his philosophy of the case, based on facts in his experience, and, by request, he intimated his willingness to write out.

Mr. Allen thinks it our best course to exclude the Spiritual hypothesis in all cases where we can. He thinks we ought not to assume that spirits utter by gesture, or otherwise, anything which we can, by any possible mode, ascribe to an earthly origin.

Adjourned. R. T. HALLOCK, Secy.

The letters of Dr. Richmond, in reply to the present series by the Editor, will be published in the TELEGRAPH as they are received.

The concluding Lecture of Mr. Fishbough's very instructive Course, will be given at Friendship Hall, No. 149, West Sixteenth-Street, on Monday evening next. Subject—The Spiritual World.

A distinguished English Geologist, recently stated, in conversation with a friend of ours, that, among the results to which Layard and Rawlinson have been led by their researches at Nineveh, is the following: That the prophecies of Daniel were undoubtedly written after the events to which they refer had taken place, and that the whole of this book is probably nothing but a political satire! This, though suppressed by Layard in his work, has been communicated to the London Asiatic Society, by Major Rawlinson, and will probably soon appear in its published transactions.

In one of the works upon Egyptian Hieroglyphics, recently published in Germany, which has come under our notice, is a table of Commandments copied from an inscription of the date of one of the elder Pharaohs. These are more in number than the Jewish Decalogue, but some six or eight of them are the same.—N. Y. Tribune.

Miscellaneous Department.

STANZAS.

Light through the depth of the wavy sky
Comes stealing on wings of love,
To brighten the glance in the dear one's eye
And to raise it to scenes above;
And to bear on those pinions the gushings of life
That in many deep channels do move.
That no longer it wrestle with conflict and strife,
But forever with its dear ones may rove.
Light that ne'er darkens with trouble and care
The wanderer's pathway on earth;
But gleams to each in his lowly sphere
The spirit of truth and of worth.
And giveth it not with a sparing hand,
For with plenty his store is crowned,
And none so humble in earthly band
But that what he seeks shall be found.
Then let all come to this Fountain spring,
To partake of this draught of love,
To seek in the depths of their souls to bring
Fruits meet for the home above;
Where light, and life, and truth are found,
Where error can find no rest,
Where with wisdom's wreath the brow is crowned,
There the Spirit first is blest.
FLORAL HILL, Mich.

EXPERIMENTS AND EXPERIENCES.

EPICURE VIII.

Mutual Relations of Medium and Circle.

To H. H. HALL, Esq., N. Y. City.

Extended Friend: I was about preparing for a continuance of my studies on another subject, when I received a letter from you suggestive of some ideas on the topic to which this present writing is devoted, viz: The mutual relations of medium and circle. It is closely connected with the subject matter of my last essay, and is by no means of minor importance in the great question of Spiritual Intercourse, which is so extensively agitating the public mind and heart. As an appropriate introduction to the subject in general, allow me to quote from your letter an interesting and beautiful fact. You say:

"A lady friend, Mrs. H., lost a most interesting child, three years old, and the day after the burial she was accidentally in the presence of a good rapping medium, a little girl nine or ten years of age. This little medium and a visitor at the house of Mrs. P., a sister of Mrs. H., and on this occasion happened over there to play with another younger child. These four constituted the circle. Mrs. P. took the medium in her lap, while the bereaved sister was on a lounge in the room, and like Ruth, 'she would not be comforted.' The other child was playing in the room. The sounds commenced, and the child who was playing asked if the spirit of little Mary was there. The usual affirmative was given by three light raps."

"This called the attention of the mother, who had never heard the sounds before, but had been hopeful that the Spiritual theory might be truth. She got up, and taking a seat near the table, says:

"Is it possible that my child's spirit is here?"
"Affirmative raps."
"Then, if this is my child, she will tell me something to convince me—tell me something that has happened here."

"Answer—'You gave me the blocks to play with, Mama, when you washed the dishes.' . . . 'Aunt Mary fed Johnny and me with the rice when she lay on the bed.'"

"So the conversation was kept up for two hours, between the mother and her spirit-child, with occasionally a question put by the living child, which would always be answered before he could complete the utterance of it. The spirit-child seemed to delight in the communication with her former playmate, who continued whistling, and asking questions."

"I will only add that the child-spirit told her mother, that the spirit of her grandmother took her away in her arms—and was now assisting her to spell and communicate. The weeping mother was not only fully convinced, but almost perfectly reconciled to her loss."

The above incident is beautiful, and corresponds with several of a like character with which I had before become acquainted. You cite it to show "that truthful communications and proofs of the spirit's identity depend more upon the circle than the medium." You say:

"There was no philosophizing in this circle—no endeavors to account for these things on any hypothesis—no caviling—no suspicions. It was an atmosphere that the spirits delight in."

You also remark that, "under other circumstances, you have seen nothing satisfactory, in a circle with the same medium, and all apparently in harmony."

I do not know that I can agree with you that correct communications depend "more" upon the circle than the medium; but I think we can safely affirm that there is a mutual relation between the circle and medium, which makes a good circle and a good medium of equal importance to the other; or, which would make a bad medium as unfavorable to reliable manifestations in a good circle, as a poor circle would be in the presence of a good medium. I have seen an excellent rapping medium, in a good circle, fail almost entirely of obtaining communications, merely because a slight occurrence had previously clouded her mind, and aroused her resentful feelings. The sounds would come, but irregularly, feebly, and without connection. I have seen what I believe to be an admirable clairvoyant and writing medium fail, almost entirely, in attaining her clairvoyant condition, in consequence of trepidation created by the presence of a stranger.

Young G., a well known medium for almost all varieties of manifestations, has frequently interfered with the gratification and enjoyment of his best circles, by his whimsical irritability. On one occasion, when some of my friends were present at a sitting at H—, the spirits did nothing during a great portion of the time but rebuke him. At every repeated call for manifestations they would simply rap his name. And if occasional irascibility or nervousness on the part of a generally reliable medium unfavorably affects the manifestations, even in the best circle, what may be expected from a medium who is habitually ill-tempered, vulgar, or profane? There are some such; and I do not believe that even in a circle of saints they would be correct and truthful, unless,

indeed, they were favored with a radical change of heart and character.

To illustrate, more particularly, the point for which I am now contending, I will relate a little incident which came under my observation sometime ago.

In the south-central part of Massachusetts, I attended a sitting, which was by no means satisfactory. The raps were loud and prompt; but the medium proper was a young girl full of the "grip," and quite pert and frolicsome. She was backed by a person who sometimes went into the clairvoyant state, but was not the most exalted person conceivable in the tone of his mind and feelings. The circle, generally speaking, was, to all intents and purposes, well disposed and harmonious; taking hold of hands, &c., to secure unity of spirit and purpose, and with a medium of elevated character would have been in a condition to have received valuable and truthful demonstrations from the "better country"; but, as it was, the rap was one and the same throughout the entire sitting. Each individual called the roll of his departed friends, and there was a response to everything that was called for; the same identical sound answering all. Suspecting the state of things, I inquired at hap-hazard for everybody I could think of, and obtained the rap in reply, living or dead. To crown the whole, the person sometimes clairvoyant—before alluded to—began to call for the wonder workings. He had a brother in the Spirit-land, whom he called "Si."

"Si," said he, "you can't move the table?"

The table began to move.

"You can't move it any further," said he; "I defy you to."

The table made another hitch, and then was still. The brother of the departed "Si," when in the clairvoyant state, would sometimes have a regular fracas with the spirits. He would act precisely as though they were playing all manner of pranks with him. The little girl—the medium—thinking that he put rather hard upon "Si," in the table movements, exclaimed:

"Spirits! you will pinch him—you will tweak his nose—you will pull his hair—you will make him 'holler' when he is in the clairvoyant state, won't you?"

"Yes! yes!" came the raps, in treble force.

Said I—"Is that good philosophy—to return evil with evil?"

"Yes! yes!" came the treble raps again, in reply.

"That is a kind of joking answer, was it not?" observed I, again.

"Yes," responded the thrice-repeated rap, once more.

Now, brother H., under the most favorable conditions, so far as the circle is concerned, what can be done with a medium so frivolous, or, in any respect sensual, prejudiced, or selfish in the prevalent traits of his character? You suggest that a good circle "might in time perfect" an imperfect medium. So it might, always provided the medium were inclined to correct his own disagreeable dispositions and traits of character; for even here the rule of mutual relations holds good. It is an incorrect idea that the excellence of the medium consists altogether in physical qualifications. A good physical condition is essential to the free and full flow of spiritual influence, especially in all manifestations of force or power; but all truthful demonstrations depend altogether upon a good development of character in the medium—the more Christ-like, the more loving and truthful, the mind and heart, the better. If, therefore, a pure and elevated circle should undertake to perfect the untruthful medium, that medium would be under the necessity of cooperating with the circle in spirit, and at all times, himself keep in view and labor to promote the cultivation of his interior man.

But, what circle would want to sit month after month, it may be, wrestling with undeveloped influences, and waiting the slow stages of progress in an individual, whose habits and tone of thought have been, during all his life time, untoward and irregular? It is not necessary. The reliable qualities in the best media at present known, have been the results of mental and moral training in the individual, and in some cases years of trial and affliction in calling out the nobler traits of the soul have been decidedly conducive to the excellence of a medium. The best way, therefore, is to have a good circle and a good medium, as they are both mutually necessary one to the other in producing good manifestations. It is not enough that the medium and circle be merely passive, nor simply that they believe in spiritual intercourse. You speak of "harmony"; but harmony means sometimes more and sometimes less, according to the breadth and capacity of a person's idea. Not to be in the least indefinite on this point, I say—Let active love for God and the Human Race predominate in the circle and the medium—let that pure, confiding, affectionate nature, which harbors not one dark thought of Deity, nor one feeling of prejudice or ill will against any of his creatures, be the cherished and paramount feeling of every individual concerned in a spiritual sitting, and then will Heaven descend in sweetness and angel tides of truth; and light will pour in upon the hearts and consciences of all present. It is by virtue of having a medium in whom this spirit pre-eminently prevails, and by associating her with brethren and friends who fully yield themselves to the same spirit, that we succeed so well in our "Beacon Light" Circle, entering into communion with exalted spirits from whom I have never heard through any other circle; and getting everything correct. And any imperfect medium, by attending such a circle as a learner, rather than as a medium, will improve. Even if he be at a distance and will yield himself to the advice of the ruling spirits of such a circle, to cultivating himself by himself, he will improve. A remarkable instance of this I will give you in my next letter on "Spiritual Possession."

Yours cordially,
D. J. MANDELL.
Athol, Mass.

MESSAGES.

FROM THE SUPERIOR STATE; communicated by John Murray, through John M. Spear, in the summer of 1852. Containing important instruction to the Inhabitants of the Earth. Carefully prepared for publication, with a sketch of the Author's earthly life, and a brief description of the Spiritual Experience of the Medium. By S. C. Hewitt. "The letter killeth; but the spirit giveth life." Boston: Bela Marsh, 25 Cornhill, Boston. Price 60 cents.

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SPIRITUALISM "DOWN EAST."

BANGOR, Me., Dec. 23, 1852.

MR. EDITOR: Having seen nothing in your paper hailing from this part of the world, and thinking you might be glad to know that "Down East" is not beyond the reach of "spirits," or that the "Maine Law" has not the effect to drive good as well as evil "spirits" from our midst, I felt it to be my duty to give you some information of the state of the cause in this city.

The manifestations appeared among us a little more than a year ago, and, as every one else, created considerable excitement, so much so that a Professor in the Theological Seminary here, felt it his duty to protest against it, which he did in a lecture two or three times delivered; and succeeded—as was thought by many, and as was stated by our papers a few days since—"in driving the silly humbug from the city"—the meaning of which is, as it is the fact, that he caused very many to go and see for themselves who would not have thought of it otherwise. Many of these having witnessed, became believers, so that believers have increased more than ten-fold, who having freed their minds from the superstitions of the age, are now rejoicing in the Light that beams from the Spirit world. Then, there were but a few mediums; now, there are fifty, or more. Then, not a paper was taken here; now, twenty copies or more of Spiritual papers are taken.

There is still strong opposition on the part of those who, as did certain Jews in the time of Christ, think they are the peculiar people of God, to whom, and through whom alone, he will make all the revelation he wishes to give to man.

A number of media are members of churches, where they are obliged to endure much precaution "for opinion's sake." Several avowed Atheists have been led to forsake their errors, and to believe in the true and living God; while quite a number of persons have had their attentions arrested by communications from their spirit-friends, and are now seeking to prepare themselves for that great change of entering a brighter state of existence.

A number of circles have been formed, and broken, for want of a proper spirit and harmony in the material of which they were composed. There has been too much of a looking for great and marvelous things, instead of a deep, sincere seeking for truth, and improvement in the heart and life.

We have been repeatedly told that if we would advance in spirituality, and receive higher manifestations, we must free ourselves from those evils in thought, word, and deed, which clog our upward progress, and keep our spirits bound to earth, and its contaminations. In short, that we should look to Jesus as our great exemplar, and strive to imitate him, making the precepts which he taught our creed and guide in our intercourse with each other. Then we should receive light and truth as we were prepared to receive them. Failing to fulfil these requirements, and not having the patience to wait, till by obeying we could assist in the development of the media, we have failed in obtaining high manifestations, and becoming discouraged, interest has been lost, and circles were broken.

I write this because others may be in the same condition, and for the purpose of saying if we would succeed we must obey, and persevere. I have had the pleasure of meeting, for the past six months, once a week in a circle of four. Our number was small, but we had a oneness of heart and purpose, causing our interviews to be harmonious and sweet, and our communications of a pure and elevating character. Our number has now increased to a dozen or fifteen, whom we hope to see true and sincere.

I think that were the friends to strive more to practice the precepts given, instead of seeking wonderful manifestations, not so much to purify their hearts and life, as to astonish themselves and others, and in the formation of circles seek not so much for numbers, as to have all sincere and harmonious, they would be more successful in advancing the cause of progress, and spirituality.

We have the variety of manifestations that are had in other places, though many are not as powerful, owing to want of development in the media. We have frequently interesting facts that go to prove the reality of an intelligence beyond ourselves, without a doubt. I will relate one:

A lady whose little daughter, about eight years of age, is a medium, was in the habit of almost daily holding communion with her father's spirit. One day on sitting at the table no responses were had for some minutes. When they came, the following was received:

"I could not respond sooner; I was with your mother."

"Will you tell me how mother is?"

"She is very sick."

"Will she not get well?"

"No."

"Shall I not see her again?"

"No; unless you go to-night."

The mother was living some thirty miles distant. The day but one after, she started to visit her mother, and arrived as the friends were returning from the grave of her parent, whose sickness had been short, and of which she had received no intelligence, except in the way I have described.

Hundreds of similar cases might be related, if all could be known, which go to place, beyond a doubt, the fact of a medium by which intelligence is obtained, independently of our ordinary faculties.

L. W. FLETCHER.

N. B.—I saw a few weeks ago a request made that some explanation might be given of a communication purporting to come from J. Fulmer, which proved to be an extract from A. J. Davis. I will relate one similar, which may aid in the investigation:

A medium had a communication, of ten or twelve pages, written through her hand, as fast as the hand could move. The language was most beautiful. Part of it was written in my presence. The medium I know to be incapable of committing to memory a piece of the same length, and transferring it to paper, *verbatim et punctatim*. Yet afterward discovered it to be extracts from a tract, called "Literary Attractions of the Bible," a book which the medium had never read. Still it was copied exactly, every word, letter, and point.

At first I was confounded. Now I do not see why such things may not sometimes happen, where spirits wishing to give their friends a good communication, and do not compose readily, why it may not be that they will commit plagiarism. The answer I re-

ceived, on inquiring how it happened, was, "Can not the one who wrote it originally write it again?"

I have received several independent communications, which preclude all possibility of deception. One of these I afterward found to be an extract from the same book; another consisted of various passages of scripture, selected with care, and fitted together so as most beautifully to illustrate and enforce a subject, and was signed W. E. Channing. These, I am confident, were written without human hand, or, if I am deceived, then existence is all a deception.

L. W. F.

Crawford's Statue of Washington.

A correspondent of the *London Chronicle*, writing from Rome, makes the following comments upon Crawford's statue of Washington:

I can not leave Rome without giving some account of the monument of Washington, which is being executed, by order of the United States Government, by Mr. Crawford, an American sculptor of much merit. It will be the largest monument of the kind existing. The statue of Frederick the Great, at Berlin, is considerably less proportions. The base of the Washington monument is a complete circle: on this a star with six points is raised; and on this rises the actual base to the equestrian figure of America's great man. Six eagles surround the steps on the circle, and six colossal statues of eminent Americans surround the pedestal—Henry, Lee, Mason, Marshall, Allen, and Jefferson. The whole is on a gigantic scale, from sixty to seventy feet high, and is grandly represented. The figures of Jefferson and Henry are completed, and have already been forwarded to Muller's celebrated foundry at Munich to be cast in bronze; the others will successively be sent to the same place, and for the same purpose. The whole composition bears the stamp of greatness, and testifies the vast conception of the artist. He is at present raising the figure of Washington's horse—a real model of clay. A small model of the monument as it will be when completed decorates the immense studio in which the mammoth work is being executed. The sides of the pedestal are decorated by two very handsome basso relieves, the one representing the arms of the State; the other is symbolic—a figure of Liberty, with its foot on Tyranny, surrounded by the motto, "Sic semper tyrannis."

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